

A BRIEF
TREATISE
IN WHICH,

Is made playne, that Catholikes liuing and
dying in their Profession, may be saued,
by the Iudgment of the most Famous and
Learned Protestants that euer were.

*Agaynst a Minister [N. E.] who in his Epistle ex-
hortetb an Honourable Person, to forsake her
ancient Catholike Roman Religion, & to become
one of his new-found-out Protestant Congre-
gation.*



Deut. 32. Vers. 31.

Et Inimici nostri sunt Iudices.
Our Enemies also are Iudges.

Permissu Superiorum. M. DC. XXIII.



THE PREFACE,

Contayning certaine Considerations, as well for better vnderstanding the drift of this Treatise, as for auoyding all cauills, and answearing such Obiections as might be made against this Grand Protestant Iury.

FOR the better vnderstanding of what we are about to handle in this Treatise; we must obserue first, that the maine drift, and scope therof, is to shew how it is farre better, and more secure to liue & dye a Catholike in the Romaine Church, then a Protestant in what Congregation soeuer: not only because one of them doth ~~condemne~~ the other for Scismatickes, and Heretikes as vncapable of saluatiō; but also because Catholickes doe neuer affirme that Protestants liuing and dying Protestants may be saued: not for want of chari-

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The Zuinglians are to be numbered (say the Lutherans) with the Anabaptists, Nestorians & Turkes. And againe. The Zuinglians call the Lutherans Eutichians, and overthrowers of many articles of faith. Iezler de Diuturnit. Bell. Euchar. pag. 78. Stancarus. All the Churches which those men call Reformed by the Gospell and the Sonne of God, & hold the faith of Geneva & Zurich, concerning Christ, are Ariasmyther (as this be denied, which I haue aboue demonstrated. So be. de Trinit. c. 8.

Sturmius. By these hatefull dissentions & peruerse opinions, the foundations of our Religion are ouerthrowne, the chiefest articles are called in question, many heresies are brought into the Church of Christ, and the high way to Mahometisme & Atheisme is apparently prepared. Agayne. The Lutherans (saith he) do hold the Protestant Calvinian Churches of England, France, Flanders and Scotland for heretick: all, & their Martyrs for martyrs of the diuell. De ration, Cōcord. in eund. l. 1. p. 1. & 14.

ty in Catholickes (as some doe cauill, seing they desire nothing more thē the saluation of all, but for want of true faith in Protestants, without the which it is impossible to please God: whereas Protestants doe not deny, that comfort to any vertuous Romaine Catholike: so that for the saluatiō of Catholickes, we haue not only the beliefe of Catholickes themselves, but also the iudgement of most Famous and Learned Protestants, who teach the same, eyther expressly, or at least in such tearmes, as with the help of their owne brethré with whom they are sayd to agree, at least in all materiall points, may sufficiently be proued; and in this sense are to be vnderstood the verdicts of all those which may seeme not to be so full, and sufficient as the other in this Grand Protestant lury. As for example, *Zanehius* and other Protestants affirme that the Roman Church, as yet is the Church of God. Here in expresse words is not auerred, that those who liue, and die well in this Church may be saued, which neuerthelesse according to the common doctrine of Catholikes doth plainly inough imply the possibility of saluatiō to all those who are members of such a Church. For if they cannot be saued in the Church of God, which is *but one*, where els should they seeke for theyr saluation? Or if they can-

not

For that breach (saith D. Whyte amōg vs Protestants) oly toucheth some particular mē in matters not concerning faith. In the way. pag. 139.

Rogers in his Preface to the booke of Articles.

Willet Antilog pag. 25. 29.

D. Georg Abbot against Hill. p. 101. 102.

D. Doue. In matters of religiō we all agree.

Persuas p. 31. And if they do not agree in on faith how cā they be the true Church

which is but one, & hath only one Lord,

one Faith, one Baptisme? Ephes. 4

Cantic. 6. 8. My doue is one, Symbo-

lum Constant. One holy, Catholyke, and

Apostolicall Church. Call. 4 inst. c. 1. n. 1.

See Suarez disp. de Ecc. Sect. 4. 5. 6. 1. de

fide, spe &c.

not but be damned in the Church of God, how doth such an assembly deserue to be stiled the Church of God, and not rather the Synagogue of Sathan? But if *Zanchius* or any other call, the Church of Rome the Church of God, although it haue some damnable errours, which hinder the professors therof from their saluation; I hope by clearing those imagined errours from being any such barres, out of *Zanchius* his owne learned brethren, euery one may inferre, that *Zanchius* with the help of his brethren Protestants, affoordeth saluation to all Catholickes, liuing well, and dying in the Church of Rome. The helps which we haue out of learned Protestants be these: To wit that neyther the beliefe of free will, prayer to saints, the reall presence, trāsubstātiatiō, receauing vnder one or both kinds, worshipping of Images, the Popes supremacy, and the monarchy of the B. of Rome, satisfaction, merit of good workes, priuate Masse, seauē Sacramēts, or any such taught by the Roman Church, doe hinder any from being capable of their saluation: not only because they were all believed of the holy Fathers, who notwithstanding the

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beliefe

kinds, there is no commaundment, saith D. Luther. Concerning the Popes Supremacy, about it (saith D. Luther) he is to be borne with all. Melancton teacheth, how his Monarchy is profitable. Concerning Satisfaction. It was an error in the holy Fathers (saith D. Whitaker) yet notwithstanding they were good

m. Cartright. I doubt not but diuers fathers of the Greeke Church who were great Patrones of Free-will, are sūed.

M. Sparke, discour-
sing of the honoring
of Saints reliques &
prayer for the dead,
saith, *¶ We are not so*
hasty to pronounce sen-
tence of condemna-
tion of any for such
errors.

Acontius, cōcerning
the Reall presence,
Both those that deny
it, and those that doe
hold it, are in the way
of Saluation.

Cōcerning Transub-
stantiatiō *D. Luther*
writeth thus: *Bread*
& wyne are not in the
Sacramēt of the Aul-
tar, but the shewes or
accidents of bread and
wyne: for the bread is
changed into the true
and naturall body of
Christ, & the wyne in-
to the true and natu-
rall bloud of Christ.
Serm. de Euch. Con-
cerninge receauing
vnder one or both

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good men and holy Fathers. Did not Iohn Huss that worthy Champion of Christ
(saith M. Francis Iohnson) & other martyrs of foretimes, beare & say Masse
euen to their dying day &c. Did not also diuerse of them acknowledge, some the
Popes calling and Supremacy, some 7. Sacraments, some auricular Confession?
And Benediſt Morgenſtern. These things were pardonable in the Godly who
held the Pope to be the Vicar of Christ, and head of the Church, the Papacy for
the Church, Saintes for mediators, and the Masse for the Supper of the Lord.
See the Protest. Apol. pag. 471. & 684.

You may find about
three score pointes
of Catholicke Do-
ctrine, taught by le-
arned Protestants,
through all the sea-
uenth Section.

belief of them haue been reputed alwayes
Saints; but because diuers famous learned
Protestants, brethren to all these Iury men,
teach the same expressly: whose names
you may read in the margent, and what
they say more largely in the Protestants
Apology pag. 471. 684. &c. Which being
applyed to what want soeuer occurreth in
the verdicts of any named in the Iury,
will make it cleare, that no such can be any
impediment wherefore the same verdict
ought not to passe, as currant and good.
And therefore whē either *Zanchius*, *Mornay*,
Serauia, or any other of these Iurers doe
accuse the Church of Rome of Adultery,
committing Idolatry, bringing vp children
to the diuell, or of any such villanyes con-
trary to the true faith, for belieuing any of
these points now rehearsed; we must tell
them in plaine words, that these be noe
such lets as they imagine, but rather their
owne false and forged crimes, meere vn-
truthes, and calumniationes put vpon the
Church of Rome to make her odious to the
commō people, or for some other base end:
seeing

seing their owne brethren confesse against them, saying, that the beliefe of these cānot eyther hinder their sanctity, or debarre any Catholike from obtayning their chiefest good, and euerlasting saluation; which if they had iudged to be Heresies, Idolatries, and such like abominations, it may be presumed they would neuer teach.

2. Againe, we must obserue with M. Calvin, *that there hath been no tyme since the creation of the world, wherein the Lord hath not had his Church, and that there shalbe also no tyme to the very end of the world wherein he shall not haue it.* But now as for the Church of Rome it is certaine that it did continue the true visible Church frō Christ vntil the tyme of *Constantine*, as M. Calvin hereafter auoucheth: and that from *Constantine* vntill the tyme of *Luther* it neuer was interrupted is witnes M. Napier, who saith, that *from the* M. Napier vpon the Reuelations. page 145. 162. 163. 192. 237. *yeare 316. God withdrew his visible Church frō the open assemblies, to the harts of particular godly men, during the space of 1260. yeares. The Pope and his Cleargy hauing possessed the outward visible Church of Christians euen 1260. years, the true Church abyding so long latent & inuisible: out of which we inferre that all whosoever haue been saued since Christs Church was erected, and sufficiently divulged, haue beene saued in the Roman Church: and whosoever haue dyed as*
members

Calu 1 4. c. 1. n. 4.
D. Whitaker. Out
of the Church there is
no other seate, but the
seate of error & pesti-
lence, and euerlasting
destruction.

Milius. If Luther had
had orthodoxall fore-
runners, there had byn
no need of a Lutheran
reformatiō. In Expli-
cat. Confess. Aug.
art. 17.

Luther saith, we dare
boast that Christ was
first published by vs.
Epist. ad Argent.

M. lewell, Luther &
Zwinglius were ap-
pointed of God to kin-
dle againe the light
which you had quen-
ched. Defens. Apol.
part. 1 c. 7. diuif. 3.
pag. 56.

Parus. In Constanti-
nes time the Church
began to waxe sick to
death, not withstanding
the Catholike Church
remained. But where?
In the desert, as in the
world. Withdrawne
from the eyes of men.
lib. 4. de gratia &
lib. arb.

members cut off from her, or out of her,
could neuer attaine to the hopefull pro-
mises of their chiefest good; but mis-
carrying of their saluation could not auoide to
be damned. For what M. Caluin deliuereth
speaking of the visible Church is most true,
to wit: *That out of her lappe no remission of
sinnes is to be hoped, nor any saluatiō at all.* But
that there was neuer any other visible
Church of God, which hath cōtinued since
Christs tyme, but the Church of Rome,
with her adherents, the Protestants them-
selues confesse. For although some fondly i-
magine, that they had a Church; yet nei-
ther *Luther* nor *Caluin*, nor any other could
euer point any such out, which was appa-
rent or visible to the eye of men. For who
can truly name any one Lutheran before
Martin Luther, or any one Calvinist be-
fore *Iohn Calvin*? Verily none: and much
lesse a continuall, and neuer-interrupted
successiō of Lutherans, or Calvinists since
Christs tyme, who were not as inuisible to
the world, and as vnknowne as euer were
those who are as yet vnborne. A most
foolish thing then it is, yea and most ridi-
culous to auow that indeed there were such
a company of zealous Protestants, as some
are not ashamed to say, and that for aboue
a thousand yeares they were all latent and
inuisible: which not only is impious, and
con-

contrary to the Maiesty of the glorious Kingdome of Christ foretould by the Prophets; but lykewise quite opposite to that which they giue out of the essentiall notes, and markes of their Church, which is the pure preaching of the Word, and the true administration of the Sacraments: which to make inuisible were rather to be thought the dreames of madmen, and bedlams, the solid and sound doctrine of such great Rabbins and Doctors, who for their supposed vertue & learning would rather be accounted wise Sages by the commō people, yea & to be stiled Reformers forsooth, and that of the true Church of God: frō whence we may cōclude, that *if there be no entry in to lyfe, vnlesse (as M. Caluin saith) the visibl Church like a Mother conceaue vs in her wombe, vnles she bring vs forth, vnles she feede vs with her breasts, finally vnles she keepe vs vnder custōdy, and gouernment untill such tyme as we are vncloathed of mortall flesh, we shalbe like vnto Angels; and noe other visibl Church can be assigned since Christs tyme but the Church of Rome, as we haue teen: we must needes inferre, that as all whoso- euer haue been saued hitherto, for all that tyme*

3000. yeares wil witnes M. Nappier: but in some fashion to haue byn al- wayes in the Church of Rome is granted by M. Būny in his Verdict: which fashiō to haue bene the right and true fashiō, is euinced from thence, that otherwise the Church had perished, contrary to Christs prediction saying, *The gates of hell shall not preuaile against it.* M. Caluin lib. 4. inst. c. 1. n. 4.

Who will not say that it was a strange Church that had neyther beginning, nor ending, no defender, no reprouer, no mouth to utter, or eare to heare it, nor pen to write, nor place to rest in. So M. lewell in a like matter. Art. 2. diuif. 8. S. Austin, What is this thou sayest? The Church to haue perished in all Nations, whereas to this end the Gospell is preached, that it may be in all Nations? Therefore euen to the end of the world the Church is in all Nations, and this is the shortnes of her dayes. In Psal. 101. These Markes (sayth D. Willet) cannot be absent from the Church: and it is no longer a true Church the it hath these markes. For the only absence of them doth make a nullity of the Church. In his Synops. pag. 69. & 71. which not to haue bene among Protestants, for aboue a

Cal. Against. c. 1. n. 11.
If God did intend
that the Couenant
should remayne in-
uiolable, & left Bap-
tisme a testimony
therof for Catholike
children, as heere M.
Caluin doth insinua-
te; how doth not the
Couenāt to this day
remayne among the
in the Church of
Rome?

Agayne, if the fayth
of Catholick parēts
be sufficient to place
their children in the
Couenēt & state of
saluatiō; how much
more may it be
thought to establish
the parents themsel-
ues in that Couenāt
in whom resides that
faith, which is so be-
neficial to their chil-
dren? Moreouer, if
the foundatiō of the
Church halfe cast
down doth remaine
among Catholicks, as
M. Caluin teacheth,
which is the true
faith & doctrine of
Christ 1. cor. 3. v. 11.
who dare deny that
they are in the Co-
uenant, or that they
may not be saued, al-
beit they build there
vpō wood, hay, & stubble, at least by fyre, seing this is the expresse doctrine
of the Apostles

tyme, were members of the Romaine
Church; euen so all those who desire to ar-
riue to the happy haue of Heauen hereafter,
must liue well, & dy in that Church; other-
wise they are neuer like to be partakers of
that vnspeakable ioy, which is the salua-
tion of their owne soules, and to liue with
God for euer.

3. Herchence for better vnderstāding
of M. Caluin his verdict, saying, *When
God hath left his Couenant in France, Italy,
Germany, Spayne, England, since these Pro-
uinces haue byn oppressed with the tyranny of
Antichrist (Whom he sayth is the Pope sitting
in the Church of God) yet that this Couenant
might remayne inuiolable, first he there preser-
ued baptisme the testimony of his Couenant; we
gather that the Verdict which is set downe
for him, to wit, that the Couenant of God
hath remayned with them inuiolable, to be
most true; for seing according to that of M.
Caluin, all those who were hitherto saued,
could not attayne their saluation but in the
visible Church, which was and is only the
Church of Rome, as we haue seene out of
M. Nappier; it followeth, that in her the
Couenāt of God could not but be kept in-
uiolable. Againe, if the Couenant of God
was to be kept inuiolable in any company,
especially in that which is the Church of
Christ*

Christ

Christ, the Sanctuary and Temple of God; but M. *Caluin* enobleth the Church of Rome with all these titles, & therefore we may well conclude in his iudgmēt, that the Couenant of God was kept inuolable in the Church of Rome.

Moreouer, if Antichrist who is the Pope according to *Caluin*, doth sit in the Church of God, or which is all one, in the Church of Rome, of the which the Pope is head, & the Church of God be but *One*, as himself auoucheth; it cannot but follow that eyther the Couenant is kept inuolable in the Church of Rome, or no where: but to say it was kept no where, cannot be but most absurd, and therefore the other must of necessity be most true, to wit, the Verdict set down our *M. Caluin*, that the Couenāt remayneth with them, that is, with the Catholikes, and that inuolable. Neyther can any auoyd this by obiecting, that *Caluin* doth not so much say that the Church, as the ruines therof, and it half throwne downe, are seene vnder the Pope: for so the Church of Christ saith *Belshirmine* had fallen, and the truth had lyed, saying, *The gates of Hell shall not preuaile against it.* And againe, neither the *Luthera's*, nor the *Caluinists* could be members of the true Church: for the whole is fallen, and the

Serania also will help M. *Caluins* Verdict who saith, That the Couenant of God to this day doth remaine in the latyn Church. In defens. l. de gratia Minist. pag. 31.

As concerning the baptizing of the childre of Catholikes & how they are cōteyned within the Couenat. Se the Protest. Apol. Traēt 1. Sect. 6. p. 172. 173. & 174.

M. *Caluin*. It is therefore called Catholicke or Vniuersall, because we cannot find two or three Churches, but that Christ must be torne in sunder which cannot be done. l. 4. c. 1. m. 2.

But betwixt the yeare of Christ 300. & 316. the Antichristian & Papisticall rainge began, rainging vniuersally, & without any debatable contradiction for 1260. yeares (last past before Luther) So M. Nappier vpon the Reuel proph. 37. pag. 68. And no other can be assigned to haue had this vniuersality, & therefore she is the only true Church of Christ.

the ruins of the Church half thrown down, is among the Papists vnder Antichrist: if they say, they haue a new building; in that it is new, it is not Christs: and who seeth not that it is better to be in the Church of Christ half pulled downe, then in none; seeing that ther is kept the couenant inuiolable, or els no were. To this we add, that the Apostle sayth not, that Antichrist shall sit in the ruines, or rubbish of the Church; but absolutely he shall sit in the Temple of God: if the Temple of God be the true Church as other Protestants say, and that in it he shall sit, that is, he shall raigne and gouerne as the head in the true Church; how the can the assemblies of Lutherans or Calvinists be the true Church? seing Antichrist shall not sit and dominiere in this? or how can the Couenant be inuiolably kept in any other then in the church of Rome, which is only the true Church? We conclude therefore, that out of Caluins Doctrine with the help of his^r brethren, his Verdict is most certayne, to wit, that the Couenant of God hath remayned with the catholikes inuiolable, yea and in her only, and no where els, as is proued.

4. Lastly we must obserue about the Verdict of *Pl^{essy} Mornay*, which as I find in him speaking of the Church of Rome, is this.

We

*We deny her not the name of Church, no more then the name of a man to a man, so long as he is alive though he be neuer so sick yea we are content to call her Spouse, in as much as she makes a part of the visible Church, so as they will suffer vs wvithal to call her an adulteresse. But we say she is the most heretical Church of all those that ever were: a spouse that prouoked God to diuorce her, a mother that bringeth vp children for she Diuell. That which Plessley Mornay here saith in the commendatiō of the Church of Rome we willingly admit, and haue set it downe for his Verdict: perswading our selues that he could say no lesse truth, which is more forcible then either rack, or tormēt compolling him therunto. For otherwise no mā willingly lyeth to his owne shame; nor freely cōfesseth that which ouerthroweth his owne cause. But what he vttereth against the Church of Rome, for being accursed and anathematized by her, for so many errors and heresies, both in *Luther & Zuinglius*, and other old rotten hereticall Rake-hells of former times, we cannot so easily belieue; but rather think thē no better then notorious vntruthes, and meere slaunders, as proceeding from him who had a great talent in this black Art of lying; which publickely was made knowne to his eternall shame by Cardinall *Perone*,*

Mornay de Eccl. c. 2.

As M. Calvin did prone the Church of Rome to haue fallē from the true faith of Christ, with three grosse lyes. saying that the Popes haue taught three grievous errors, to wit, That there is no God, no Christ, no Resurrection: Euē so Plessley Mornay following his Father Calvin, tells vs, that the Church of Rome is an Adulteresse, hereticall and bringer vp of children for the diuell. Se Calvin. l. 4. inst. c. 7. n. 27.

Se F. Persons Relation of the Triall, with his defence therof against Plessy, and O. E. by N. D.

Semel mendax semper præsuntur mendax.
Glossa. Admittendū in l. Si cui crimen §. 1. ff. de Accusatione. Alciat. & Menoch.

before

Luther. *V*bofoener
is once taken in a lye,
know most certainly
that he is not of God
but ought to be sus-
pected in all things. In
Assert. Teuton, art.
25.

But Plessey Mornay
was conuicted be-
fore the King of Frā-
ce in 9. one day, and
the exception that
the Cardinall tooke
agaynst him did cō-
cerne 4000. as is to
be seene in the rela-
tion aboue cyted.

The Diuell hath his
Prophets (saith Ter-
tullian) whose badge
mark is falsity & ly-
ing, so that it must of
necessity fall, whatsoe-
uer is built vpon such
a ground. de præscr.
C. 40.

before the most Christian King and Court
of France; and therefore we purposely haue
forborne to disgrace the Iury with any
such foule and filthy stuffe, as he setteth
downe in the latter part of his sentence, se-
ing it is folly (sayth his learned Brother
Voristius) to bring in the guilty as witnesses
in their owne cause, or rather to bring in
one that hath byn condemned, not once,
but so often, to rage, rayle, and lye, not on-
ly against his true and lawfull Iudge, but
also against many other Catholickes, Pee-
res, Princes, Kings and Emperours, who
all according to Plessey, should haue byn
bred and borne bastards by an Adultresse,
and brought vp children Idolatours by an
hereticall harlot for the Diuell. But (o my
Plessey) I pray thee how could she be an
Adultresse, against whom Hell-gates were
foretold neuer to preuayle? or how could
that Church be Hereticall, which neuer
was condemned eyther by any lawfull ge-
nerall, or prouinciall Councell? or by any
other iust commanding power? or how
could she bring vp children to the Diuell,
or be an Idolatresse, who hath brought vp
all to God, that euer were brought to him
since the first erecting of the Church of
Christ, as we haue shewed before. These
then are your malicious imputations, and

not

not those glorious tytles becoming Christs
 vnspotted Spouse, and her, who hath byn
 accompted alwayes the sacred Sanctuary,
 and the holy Temple of the living God.
 And therfore detesting your impieties, we
 must rather giue eare and harken to that
 holy Byshop and glorious Martyr S. Cy-
 prian, who (speaking of the Church wryteth S. Cyprian de vni-
 thus. *One Mother* (sayth he) *there is by the* tate Eccl.
fecundity of her issue copious and fertile: by her
increase we are borne, with her milk we are
nourished, we are animated with her spirit. The
Spouse of Christ cannot play the aduoutresse,
she is immaculate and undefiled, she knoweth one
house, she keepeth with chaste bashfulness the san-
ctity of one bedd. This Church preserveth vs in
God, this aduanceth to the Kingdome the chil-
dren she hath brought forth: whosoever deuied
from the Church, cleaueth to the aduoutresse,
is separated from the promises of the Church.
 To whom we add S. Augustine, the greatest
 of all the Fathers and worthyest Deuine
 the Church of God ever had since the Apostles,
 if we may belieue D. Field; who is styled
 lykewise the *mouth of antiquity* by other
 Protestants, giuing vs this wholsome Coun-
 sell against all such slaunders of the
 Church of Rome. For writing against the
 lyke lies of the Donatists, *I know* (sayth he)
what is written in the holy and Canonick

S. Aug. tom. 7. de
 vnitae Eccles. c. 23.

Scriptures concerning the Church of Rome; & the faith thereof, I know not what you say of her Apostacy, or falling from her faith. Truly as we doe read in bookes, the which you also doe honour and reuerence, of the Roman Church, and sayth thereof: So also read you out of Bookes vnto vs, the which we also doe honour and reuerence, how she forsooke and lost her faith. Doth it please you, that we should belieue euery slanderous reproach of men vpon what occasion soeuer it was vttered and objected against the Roman Church, the which the Holy Ghost hath both deliuered, and commended vnto vs by his holy Scriptures? This indeed is pleasing to you; but whom it should more iustly please, you see well inough: but you being overcome by obstinacy will not yield to the truth.

We therefore being about to looke as well into the true doctrine and verity, as into the holines and purity of this Church, from whence doth proceed the security of liuing and dying well in her lappe; we are to vse the testimonies especially of Famous Protestants, to the end the banners of her glorie may be carryed about, and displayed by the penns, and mouthes of our Aduersaries; that all whoeuer are not maliciously bet, may therby extoll and magnify the infinite goodnes of Gods prouidence, who hath made, as we may say, eue the enemies of his Church,

Church, and children, although otherwise
 partiall witnesses, with open mouth to cry
 out and blaze abroad in effect, *That this is
 the seed, and familie of Iesus Christ, whom
 our Lord hath blessed: yea and hath made the* S. Cyprian. l. 1. ep. 3.
 holy Ghost to inspire the ancient Fathers
 to warrant vs, that this is the Church *to* S. Hierom. l. 3. Apol.
Which misbeliefe can haue no acesse; which contra Rufin.
receaue no forgery; and though an Angell
teach otherwise, then hath byn once preached, S. Cyril. apud D.
guarded with S. Pauls authoritie, it cannot Thom. in catena.
be changed; which remaineth unspotted from S. Gregor. Nazianz.
all seducing and hereticall circumuention; which in carm. de vita sua.
hath the true fayth, euen from the tymes of our
forefathers; & alwaies remaineth as is fit for a
citty, that ruleth the whole world, to haue euer
more a sound fayth to God. Out of all which
 we may cōclude, that this is that blessed Cō-
 pany of holy ones, that household of sãctity,
 that spouse of Christ, & Church of the liuing
 God, which is the *Pillar and ground of truth,*
 whose cōmuniō we may boldly imbrace,
 whose directions we may safely follow, &
 rest securely in her iudgments, as in that sa-
 cred society, the which for this 1600. yeares
 hath yielded vp all those blessed Soules
 of the Apostles, Martyrs, Confessors,
 Virgins, and of all the rest to God, which
 now do raigne most gloriously with Iesus
 Christ the King of glory in Heauen. This
 being

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being so set downe, let vs proceed to the
lury.

Faultes to be corrected.

In the title of the Preface, *all cauills*, read,
some cauills.

Pag. 8. lin. vlt. *Subbs*. read *Stalbs*.

Pag. 14. lin. 2. *humble*. more *humble*.

Pag. 18. lin. 23. name of a man, as, read
name of a man to a man, as &c.

Pag. 25. in the margent, *adde*, *Luth. declarat.*
quorundam artic. cited by *Coccus* tom. 1. lib.
7. *Thesauri* pag. 855.

A GRANDE

9



A GRANDE IVRY

Of most famous and learned Protestants, assuring all Catholiques of their Saluation, if they liue and dye well, in the Catholique Roman Fayth and Church.

The Names of the Iury Men.

<i>D. Luther.</i>	<i>Polanus.</i>	<i>Sir Edwin Sands.</i>
<i>M. Caluin.</i>	<i>Iunius.</i>	<i>M. Stubbs.</i>
<i>D. Whitaker.</i>	<i>Boyswell.</i>	<i>M. Holynshed.</i>
<i>D. Conell.</i>	<i>Bunny.</i>	<i>D. Godwin.</i>
<i>D. Morton.</i>	<i>Plessis Mornay.</i>	<i>M. Cambden.</i>
<i>M. Hooker.</i>	<i>Serauia.</i>	<i>Crentremius.</i>
<i>Zanchius.</i>	<i>D. White.</i>	<i>Theater of great Brit.</i>
<i>Selusselburg.</i>	<i>D. Willet.</i>	<i>M. Fox.</i>



E suppose as graunted out of the Rom. 1. Apostles, that the Church of Aet. 19. 30. Rome was once the true Church of God and so to haue continued for diuers hundred yeares, as the Protestants themselves confesse.

Iewell in his
Reply to M.
Harding pag.
246.

Caluin in his
Instit. in
french lib. 4.
sect. 3. Pro-
testant. Apol.
pag. 110.

D. Mort. Ap-
peale lib. 4. c.
30. pag. 573.
574.

Morton lib. 1.
pag. 60.

fesse. For M. Iewell would haue vs belicue : That as well Saint Augustine, as also other godly Fathers rightly yielded reuerence to the Sea of Rome &c. for the purity of religion which was preserued there a long time without spot. Seeing it was a thing notorious (sayth M. Caluin) and without doubt, that after the Apostles age vntill these times (to wit of Saint Augustine) no change was made in doctrine, neither at Rome nor at any other Cittyes, which was 440. yeares after Christ But D. Morton confirming M. Iewells challenge auerreth, that protestants in oppugning doctrines which they cal new, and not Catholike, are so far off from suffering the limitation of the first 440. yeares, that they giue the scope of the first 600. yeares; within the compasse of which Saint Gregory liued, who sent Saint Augustine the Monke into England: and therefore he acknowledgeth that, the Pagan and Heathenish people by the light of the Ghospell through the Ministry of Augustin, the Legate of Saint Gregory were brought into the fold of Christ. And heerehence sayth B. Morton our authours called it a gracious conuersion. But now this being supposed that the Church of Rome was the true Church for so many ages together, in the which saluation was to be had: It remayneth that we demonstrate and shew, how not only then but also euer after that time euen vnto this day, that Church hath been the only Arke and sanctuary, in the which whosoever haue liued and dyed

dyed well, could not miscary nor misse of their saluation, and that therefore there is no reason why any being a member of that Church should leaue it, and betake himselfe to any other assembly or Congregation, seeing there is but one true Church, and that in her saluation can be obteined, and in all others nothing but damnation is to be expected. Which we will endeavour to proue out of the testimonies of most graue and learned Protestants. Supposing out of Venerable Bede, that Saint Augustine was sent by S. Gregory to this our Nation, to conuert it aboue 1000. yeares since, from Paganisme to Christ. For these be his words. Saint Augustine coming into England, deliuered his errand to King Ethelbert saying, he came from Rome, and brought a ioyfull message, which whosoeuer would obey should haue eternal ioyes, & a perpetuall Kingdome with the true and liuing God. Which is confirmed out of your owne Protestant English Historiographers, and therefore we will begin with their verdicts, and make them as the Formen of this sufficient, full, and complete Protestant lury, of whome we will choose Holynshed to be the first.

Holynshed therfore speaking of Saint Augustine writeth thus. Augustine (sayth he) and his company arriued at Canterbury, where he made his aboad by the Kings permission, exercised the life of the Apostles, in fasting, cloathing, and prayers, and preaching the word of God to as many as they could, despising

Bale likewise sayth. That Augustine was sent from Gregory to season the English with the Popish faith & that King Ethelbert dyed one & twenty yeares after he had receaued Popery. Cent. 1. fol. 3. M. Napier. The Pope with his Clergy neuer suffered for the space of a thousand yeares after Siluester the first, any to be seene vouchable or visible of the true Church. pag. 239. Holynshed in the History of England.

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sing all worldly pleasures, as not appertayning
to them, receauing only of them whome they
taught, things seeming necessary to the suste-
nance of their life, all liuing in all points accor-
ding to the doctrine which they set forth. *Item.*
At last, King Etholbert was perswaded by the
good example of Saint Augustine and his com-
pany, and by miracles shewed, to be baptized.

And M. Fox speaking of Saint Augustine,

Fox lib 7. pag.
116. of his
Acts. &c.

*I doubt not but
God afforded
many miracles
to the first infā-
cy of our
Church. So
D Godwin in
the life of S.
Dauid.*

*Cambden in
his Britan.
pag. 115.*

writeth thus. At length when the King had
wel considered the honest conuersation of their
life, and moued with their miracles wrought
through Gods hands by them, he heard them
more gladly, and lastly by their holosome exhor-
tations & example of good life, he was by them
conuerted, and christened in the year 596.

Saint Augustine (*says Cambden*) cōmonly
called the Apostle of the English, sent hither by
Gregory the great, hauing destroyed the Mōsters
of Hethenish impiery with most happy successe,
planting Christ in their minds, conuerted them
to the Christian faith. *Agayne:* Straight vpon
the preaching of the name of Christ the English
did consecrate themselues vnto Christ, in so
feruent a manner, that the diligence is incre-
dible, they vsed in the propagation of the name
of Christ, in the p̄formance of the duties ther-
of, in the diuulging of Christian religion, in
building of Churches, in enriching and ador-
ning of the same; that no Prouince of Christē-
dome

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dome could haue numbred more Monasteryes then England could in Catholike times: & euen some Kings haue preferred religious and monasticall liues before Kingdoms. So many haue been the holy men that England hath brought forth, and which for their most firme profession of Christian religion, most solid constancy and sincere deuotion therin, haue been put into the Kalender of Saints, that in this point it hath not been inferiour to any Christian Province whatsoeuer: yea, as Britany was tearmed by Porphyrius a prophane Philosopher, *Ferax Tyrannorum prouincia*: A prouince fertill of Tyrants; so likewise England may be stiled, *Insula Sanctorum feracissima*: An Iland fruitfull of Saints. So far Camlden.

To whome we may add another famous Protestant author, who tels vs for the tyme past that more Kings and Queenes in England only haue becom'd Monks, and Nunnes, and now by Protestants honoured for Saints in heauen, then euer were Protestant Kings and Queenes in all the world, though neuer so unworthy the name of Saints or Sanctity: which are all to be seene in the Theater of Britany.

John Fox also relateth how that eight Kings of England left their Kingdomes and became Monks, whose names are these: King Kinegillus, King Ceadwall, King Inas, King Ethelred, King Sigebert, King Coenred, King Offa, King Edbert. Of whome he sayth, that it is most like they

Fox. pag. 117.
That none of all these Kings Queenes, Princes, and Prelats were Protestants is proued in the prudentiall Balance, and the Protestants themselves confesse no lesse. For M. Napier saith: That for these thousand two hundred and threescore years the Pope & his Clergy hath possessed the outward and visible Church of Christians, reigning without any debatable contradiction: Gods truth (towit the Protestant Church) most certainly abiding so long latent, and invisible. vpon the Reuel. pag. 143.

did

did it for holines sake, thinking in this kind of life to
 serue and please God better: but in this, sayth Fox,
 they were deceaued. To these we may ioine 19. Kings
 & Queenes daughters, whom also M. Fox confesseth
 to haue left their Royall Estates, and became Nunnes.
 And he relateth out of an auncient Chronicle that
 in the primitiue Church of England, Kings, Princes
 Dukes, Earles, Barons & rulers of the Churches
 incensed with a desire of heauen, labouring and
 struiuing among themselues to enter into Mona-
 steries, into voluntary exile & solitary life, for-
 sooke all and followed the Lord. And as con-
 concerning the piety and deuotion of other Catholiks
 after, the Centurists write thus saying: Although
 in this age (to wit the seauenth) the worship of
 God was darkened with mans traditions and
 superstitions; yet the study to serue God and to
 liue godly and iustly, was not wanting to the
 miserable common people &c. they were so at-
 tentiue to their prayers, as they bestowed al-
 most the whole day therein. They did exhibite
 to the Magistrate due obedience, they were most
 studious of amity, concord and society, so as
 they could easily remit iniuries: all of them were
 carefull to spend their time in honest vacation
 and labour: to the poore & strangers they were
 most courteous and liberall; and in their iudge-
 ments and contracts most true.

Fox lib. 2. pag.
 114.

Ceturists. cent.
 7. c. 7. col. 18.
 Stubbs in his
 motiue pag. 43.

M. Stubbs in his Motiue to good works, sayth.
 Certainly

Certainely, to speake the truth, there is many times found conſcionabler and plainer dealing among moſt of the Papiſts, then amongſt many proteſtants. And if we looke narrowly into the ages paſt, we ſhall find more godliues, deuotion and zeale, though blind, more loue one to another, more fidelity & faythfulnes euery way in them, then is now to be found in vs. *And a-*

gayne he further ſa;th. Is it not a ſhame vnto vs that our forefathers liuing in the times of ſuperſtition &c. ſhould ſo far notwithstanding outpaſſe vs in good works, as that we may not once be compared to them in any ſmall measure? Héce, for good works, who ſeeth not that herin they were far beyond vs, & we far behind them. For exâple, what memorable famous buildings, and what monuments haue they left to the world behind them? What Churches, Chappels, and other houſes of prayer did they erect, to the end the Religion and ſeruice of God might be continued? Yea what Monasteries, Abbyes, Priories, and other religious houſes &c. what number of goodly bridges did they make. How many Almes-houſes, Hoſpitalls, and Spittles, did they found &c. What high wayes, what pauements and cauſies? in ſumme what famous Colledges, Hals, & Vniuerſities, what ſchools? In ſo much as the former Statute of Mortmain (*now needles*) was yet then thought needfull to be made in reſtraint of ſuch liberall deuotion.

Stubbs in his
motive page.

To name one
amongſt many
Robert Win-
chelsey the 49.
Archb of Can-
terbury:

Beside the dayly
fragments (ſaith
Godwin) of his
huſe, he gave e-
uery Friday and
Sunday to euery
begger a loafe of
Bread, & there
were euery ſuch
A lmes dayes
four or five
thouſand people.
Beside this eue-
ry great feſtiuall
day, he ſent a
150. pence to
ſuch poore peo-
ple as could not
ſeich his Almes.

But to giue some tast in particular of those famous and godly men who liued in these times, we will beginne with Saint Dunstone Archbishop of Canterbury, who was most gracious to King Edward, and Ethelrede, as witnesseth M. Godwin, vnder whome he ruled all thinges, at his pleasure, and for the most part admired for a most holy & vertuous man, and after canonized for a Saint.

Godwin in his life,

Saint Elphege another Arch-bishop of the same see, was (sayth the same authour) of great parentage, & of wonderfull abstinence, neuer eating or drinking nor sleeping more then necessity compelled him, spending his tyme altogether in piety, study, or other necessary busines, so that with preaching & example of holy life he conuerted many to Christ.

Godwin in his life.

Bale Centur.
59. cap. 13.

Duke William after his conquest made choyce of Lanfranke for his wisdom and faythfulness to be Arch bishop of Canterbury, as one in all respects most fit and worthy. He was the most perfect (sayth Bale) of his time in all kind of Logicke or subtilty of Aristotle. He corrected & amended according to the right fayth, all the bookes of the old and new Testament which had been corrupted by fault of the writers, and also the writings of the holy Fathers. He was skillfull in science (sayth Stow) prudent in counsell, and gouernement, and for religion and life most holy. He was (sayth Godwin) busy in exhorting

Stow. Chron.
pag. 179.

horting *Rufus* to vertue and godlines. And as long as *Lanfranke* liued (*sayth Srow*) *Rufus* seemed to abhorre all kind of vice, in so much that he was counted the mirrour of Kings.

Saint Anselme likewise was a most worthy man of great learning, as his workes yet extant do declare, and for integrity of life and conuersation admirable: vndoubtedly he was a good & holy man, and as worthy the honour of a Saint as any I thinke (*sayth Godwin*) euer was canonized by the Pope since his time. None (*sayth Malmesbury*) liued more obseruant of Iustice, None at that tyme so soundly learned, None so wholly spirituall, the Father of the countrey & the mirrour of the world.

Malmesb. lib. 9.
Regum.

Saint Thomas (*sayth Houeden*) was of life irreprehensible, he receaued day by day 3. or 5. disciplines at the Priests hands: his inner garment was of rugged haire-cloath of goates haire wherwith his whole body was couered, from the elbow to the knees: he lay vpon the bare ground before his bed, & neuer ceased from prayer vntill for very wearines he layd downe his head vpon a stone which he there placed instead of a boulder. (*Also Fox sayth*) he was full of deuotion: and *Godwin*, that he was most canonically elected, and presently after his consecration became so graue, so austere, so deuout in all outward shew, as he seemed quite another man. *King Henry the second*, his

S. Thomas of
Canterbury.
Houeden part 1
2. Anal.

Fox Act. 9. 206
Godwin in his
life.

Godwin invit.
Baldwin.

They lacke the
doctrin & know
ledge in Christs
Ghospel, especi-
ally in the arti-
cle of free iusti-
fication by faith
and therefore
(sayth Fox)
they ran the
Wrong way.
Acts. pag. 133.
And agayne
speaking of
our ancient
Cristian Kings
he vseth these
words.

How great the
blindnes & ig-
norance of these
men was, who
wanting no
zeale, wanted
knowledg, see-
king their sal-
uation by their
meritorious
deeds: which I
write (saith he)
here to put vs
in mynd how
much we at this
present are

bound to God for the true sincerety of his truth, bidden so long before to our for-
ancestors, & opened now to vs This only lamenting, to see them haue such works
and want our sayth, and we to haue a right sayth & want their workes. pag. 133.

voluntary pennance for giuing some cause, or occasi-
on of his death, the same day was rewarded by a glo-
rious Victory agaynst his enemies. And what deu-
otion our Ancestors had to this Saint may be seene by
the riches they gaue to his Shryne: of which Shrine
Erasmus relateth, that the balest part was gold,
it all thined glittering, and cast forth lightning
by reason of the rare and mighty gemmes and
pretious stones; yea the whole Church in euery
part abounded more then with royall riches.
And euery one (sayth Godwin) thought himsele
happy, that could doe any thing to his ho-
nour.

But now (as D. Barlow sayth) although Kinges
haue many occasions, which may allure them
to sinne, especially hauing that priuiledge in
scripture, whether *ex gratia*, or *de facto*, whether
from exemption from God, or grace of men:
that no man may say vnto them, Why doe you
this? Yet among our auncient Catholike Kings, haue
been so many and so eminent in all kind of deuotion,
holines, and sanctity as we need not bring in any o-
ther for our present purpose (auing only some of them
set downe to haue been such. Yea euen by our owne
learned Protestant authors. For;

King Oswald (sayth Stow) with a small ar-
my ouercame the Brittans, and slew Ceadwall:
their King. He sent for Aidan a Scot to aduance

the

the Christian Religion among his people, gaue him holy Iland for his sea: he enlarged his Kingdom, reconciled the Deiri & Bernitians which deadly hated one another: he was slayne by the Pagans fighting for his Countrey; & at last (*sayth Stow*) was canonized for a Saint: whose faith & deuotion was so great (*sayth Beda*) that he did shine with miracles after his death. *Of this King Oswalds hand, other Protestants write (for being bountifull to the poore,)* That after his death it neuer consumed, but was shrined in silver in S. Peters Church at Bedda, now Bambrough, with worthy honour, was worshipped for the miracles & cures that it did, as likewise the earth wheron his blood was spilt.

Theater pag.
337.

King Canutus went on Pilgrimage to Rome, to visit the sepulcher of Saint Peter and Saint Paul, built many Churches and Abbeyes, greatly reuerenced Saint Bennet: he offered vp his crowne vpon the Martyrs Saint Edmunds Tombe. Most rich and Royall Iewells he gaue to the Church of Winchester, whereof one is recorded to be a Crosse worth as much as the whole reuenew of England amounted to in one yeare. He set his crowne on the head of the picture of our Sauour on the Crosse at Winchester, neuer wearing it more. *Cooper sayth, that for his vertuous life he was* worthy to liue perpetually. He was of great magnificence, and vsed such Iustice and tempe-

Theater of
great Britany
pag. 391. 392.

Cooper. An.
1027.

rance that in his dayes there was no Prince of renowne, towards God humble and lowly.

Amongst al the Saxon Kings hitherto is found none to be preferred, or almost to be compared with Alfred, for the great and singular qualities in this King worthy of high renown, *sayth Fox*, whether we behould his valiant acts and manifold trauels for his Countrey, or his godly and excellent vertues ioyned with a publike & tender care of the weale publike, or whether we respect his notable knowledge of good letters with a seruēt desire to set forth the same throught all his Realme. He fought (*sayth Bale*) 57 tymes with the Danes, & according to *Cambden* repressed them at his pleasure. He wrote & promulgated most Christian lawes, & caused such peace, as he made bracelets of gold to be hūg vp in the highway which none durst touch. He daily hard Masse & layd his houres & Matins, & in the night season vnkowne to all his seruants he frequented Churches to heare seruice. In repayring beautifying and enriching monasteries he laboured earnestly, among which he built two of great renowne: he was crowned and appointed by Pope Leo, & was rearmd his adoptiue child, *sayth M. Bale*: to Whome S. Cuthbert appeared when he was in distresse, assuring him that he should overcome the Danes, as he did indeed.

King Edgar (*sayth Fox*) was much given to all vertuous & princely acts worthy of much

com-

Bale cent. cap.

43.

Cambd. pag.

444.

Malmesb. lib.

2. c. 4. Westm.

An. 891. 871.

See Fox. pag.

141.

Fox. Acts. lib.

3. p. 154.

commendation and famous memory, excellent in Iustice, maintained the Godly, loued the modest, was deuout to God, and beloued of his subiects, whome he gouerned in much peace and quiernes. No yeare passed in the tyme of his Reygne in which he did not some singuler and necessary commodity for the commonwealth. A great maintener of Religion and learning. He had in readines 3600. ships of warre, and made 8. Kings to row him in a boate he sitting at the sterne and guiding it. Morouer he was a great patron of Monkish religion, builded (as some say) as many Monasteries as there be Sundayes in the yeare, or as *Edmer* reporteth 48. *Saint Editha* was this Kings daughter, who from her infancy was brought up in a monastery, and would not refuse that life to enioy the crowne after her brother King Edwards death.

Houedan pag. 426.

Fox lib. 3. pag. 154.
Prud. Ballance pag. 332.

Cooper an. 975. Stow. p. 123.

Cooper and Stow write, how Saint Edward Martyr was in all kind of honest vertues comparable to his Father Edgar, began his soueraignty with much modesty and mildnes, and worthily fauoured of all: Was a vertuous and noble Prince (sayth Fox) much pitifull and bountifull to the poore: for him (sayth Cooper) after his death God shewed many miracles. *Of King Edward the first Cambden writeth thus.* He was a Prince far excellling, in whose most valiant mind God chose a most worthy lodging, that he might match the height of Royall Maiesty not only

Fox Afts. pag. 139.
Cooper, An. 977.
Cambd, Brittan. pag. 700.

only with fortitude and wisedome, but with beauty also and comelines of body, whome Fortune in the prime flower of his age trayned vp in many warres and most difficult times of the Commonwealth, whilst that she disposed him for the British Empire: which whē he was established in, he so gouerned, hauing ouercome the Welch-men and triumphed ouer the Scots, that by good right he is esteemed another ornament of Brittainy.

King Stephen (sayth Stow) was a noble man, and passing hardy, of passing comely fauour & personage, in all Princely vertues he excelled, as in martiall policy, affability, gentlenes, and bountifull liberality towards all. He was very noble in birth (sayth Godwin) but much more in vertue, and all good manners: many miracles (wr^{te}th he) are said to be wrought at his Tōbe. And this may suffice to understand in some manner the holines and sanctity of our aunient Catholike Kings. But to proceed concerning other famous Catholics, D. Couell writeth thus of Alexander Hales, S. Bonauenture, and Saint Thomas, all three great defenders of the Rom^{an} Church. And first of Alexander Hales he sayth, who made his Summe that excellent worke, by commaundement of Pope Innocentius the fourth; that he was called the fountaine of life, because of that linely knowledge that flowed from him; he was mayster of Bonauenture, a scholler not inferiour to himselfe; of whome

D. Couell in
defence of
Hooker pag.
241.

whom he was went to say, that in Bonaventure he thought Adam sinned not, meaning of that illumination, which was in him (*and doubtlesse there was much in him*) as though he had not been darkened by the fall of Adam: and therefore the Church called him the Seraphicall doctour. To these Aquinas was not inferior; who came so neere vnto Saint Augustine; whome in his book agaynst *Burges* he esteemeth the chiefest doctor that euer was, or euer shall be excepting the Apostles &c. that some thought he had all his works by hart, & by a common prouerbe it was spoken, that the soule of Saint Augustine dwelt in Aquinas, in whome aboue all the rest, foure contraryeties were said to excell, abundance, breuity, facility & security, in respect whereof he gayned the tytle to be called Angelicall.

Then if these men were the Popes Agents, and yet so renowned and glorious, and their doctrine so secure and excellent, why may not we securely follow them in the same stepps of Agency in such busines.

Now all this being so, it is no wonder if our aduersaries are forced to set out, magnify, and extoll the Church of Rome, and true'y in that manner as they are not affrayde to deliuer their mindes in such tearmes, as Catholikes themselves could scarce desire or wish any better. For herchence we confesse sayth D Luther) that there is vnder the Papacy most of Christian good, yea, rather all Christian good, and that from thence it came to vs: Ve-

Luth. in epⁱ
cont Anabap-
tist. Tom. 3.
Germ. fol. 157.
Where also he
sayth,
that vnder the
Papacy there are
many godly men
& great Saints.

rily we confesse, that there is in the Papacy true Scripture, true Baptisme, the true Sacrament of the Altar, the true keyes to remission of sinns, the true office of preaching, true Catechisme; and I say further, that there is in the Papacy true Christianity, yea rather the true kernell of Christianity.

Caluin against
Sadolet pag.
138.

Caluin l. 4. in-
stit. c. 2. n. 11.

M. Caluin agaynst Sadolet. We do not deny those to be the Churches of Christ, in which you gouerne. *And in the 2. to the Thessalonians he confesseth that,* the papacy is the Temple, yea and the Sanctuary of God: *and elsewhere,* that the couenant of God hath remayned with them inuolable.

Iunius. de Ec-
cles. c 17. col.
1020.

Iunius. All diuine thinges are in the Popes Church, and hitherto it is the Church of God.

Zanchius. The Roman Church is yet the Church of God.

Mornay. lib.
de Eccle. c. 2.
& 10.

Plessey Mornay. The Roman Church is the spouse of Christ, as yet not diuerted from him, she is a mother that bringeth forth children to God: the name of the Church is no more to be denied to her, then the name of a man, as long as he liueth.

Polan. part. 1.
Thes de Ec-
cles.

Polanus. The Roman Church at this day, is yet the Church of Christ.

Serania in de-
fens. lib. de
gratia Minist.
pag. 3.

Serania. The Church of Rome it yet the Church: and see what I will say more: she is our mother, in the which, and by which God hath regenerated. *And agayne* The Couenant of

of God to this day doth remayne in the Latine Church.

Boyswell. I acknowledge the Church of Rome as yet to be in the Couenant of God; yea, she is the Church, the spouse, and the Temple of God; the Church of Iesus Christ redeemed by him.

Boys. in cōf. Spon. pag. 6, 2. 283. 827.

D. Hooker. We acknowledge willingly them, to wit the Papists, to be of the family of Iesus Christ.

D. Hooker. l. 3. de Politia Eccles. p. 128.

D. Conell. I affirme the members of the Church of Rome to be members of the true Church of Christ, and that those who liue and dye in that Church, may be saued.

Conell. in A-pol. pag. 68.

And D. Whitaker doth confesse, That amongst the Papists is a ministry, and a certaine preaching of the Word, which without doubt to some is sufficient to saluation.

D. Whitaker contro. 4. 9. 3. c. 3. p. 682.

I neuer deemed (*sayth D. White*) that to be the visible Church of God, in the which our Auncestors held the true fayth, and were saued.

D. White in defence c. 7. p. 356. cap. 41. p. 408.

And agayne. We confesse, that the Church of Rome in all ages, hath been the visible Church of God.

Schluselburg. Luther saith that all Christian good is in the Popedome; & that from thence it came to vs, we do not deny.

Schluss tom 8. in catal. Hæret. pag. 434.

And Iohannes Rhegius. Although it be true that the ministry of the Popes was corrupt with many traditions and inuentions of men,

Rhegius in cōsider. censuræ pag. 92.

neuerthelesse it had those thinges, which were necessary to saluation, to wit, the Canonick bookes, the Creed of the Apostles.

Crentrem. in 1.
Cor. 3.

Leonardus Crentremius. The Bishop of Rome doth retaine this same ground of Catholike fayth 1. *Corinth. 3.* the which both I doe acknowledge with the Catholike and Apostolick Church, although in certaine circumstances there be some diuersity of opinions.

Zanch. in pre-
fat. lib. de na-
tura Dei,

Zanchius. The Church of Rome in despite of Sathan, did retayne the principall grounds of fayth.

Boyswell in
Confutatione
Sondei p. 79.

Boyswell. We acknowledge that the Church of Rome is pure in the principall articles of Christian Religion.

Hooker lib. 4.
de polit. pag.
128.

Hooker. They should constantly, to wit Papists, the chiefe parts of the Christian faith.

D. White in
defence c. 38. 8.
273.

D. White. We agree with the Church of Rome, in substantiall articles of fayth.

D. Field of the
Church pag.
121.

D. Field. The Roman and Latine Church continued the true Church of God euen till our tyme. And agayne: we doubt not but the Church in which the Bishop of Rome exalted himselfe (*he addeth with more then Lucifer-like pride*) was notwithstanding the true Church of God; that it held a saving profession of the truth in Christ, and by force thereof conuerted many Countreyes from error to the way of truth.

D. Willet. An-
til. pag. 144.

D. Willet It is not denyed by any Protestant but many renowned Kings and Queens (which might

might not pleade ignorance of the Roman Faith) are Saints in heaven. *And speaking of his Maies mother, he attributeth such holynes and truth to her Religion and her, that it preuayled with God not only for herself, but her sonne our Soueraygne also. His wordes be these.* The child of such prayers & teares cannot possibly fall away.

D. Willer Antil. of English Protest. to the King.

Brentius. We doubt not, but that many haue obteyned true saluation in popery. *And speaking of S. Bernard, whom D. Whitaker confesseth to haue been a member of the Roman Church, he writeth thus.* I iudge Bernard to haue been a man endewed with great piety and deuotion, and to liue now happily with Christ.

Bren. in Apol. pro confess. Wittemb p. 297.

Bishop Barlow in his third sermon, The learner writers do acknowledge the Church of Rome to be the Church of God.

Whitak. ad oratio. 7. Campan. p. 30. Calvin. Gregory & Bernard were holy mē. 4. instit. c. 7. n. 22.

D. Some agaynst Penry in diuers places auoucheth, that Papists are not altogether aliens from Gods couenant. That in the iudgement of all learned men, and all reformed Churches there is in Popery a Church, a ministry, a true Christ. If you thinke that all the Popish sect, which dyed in the Popish Church are damned, you think absurdly, and dissent from the iudgement of the learned Protestants.

Lubbertus, we thinke truly that Bernard was a Saint. 1. 6. de Eccles. c. 7.

M. Bunny. The Church of Rome hath euer continued after a sort in profession of the fayth since the time that by the Apostles it was deliuered to them &c. and hath in some manner

Bunny in his Treatise tending to pacification Sect. 14. pag. 89.

also preserved, and hitherto maintayned both the Word and Sacraments that Christ himselſe did leaue vnto vs, which ſurely (*ſayth he*) is a very ſpeciall bleſſing, and an euident worke of the Holy Ghoſt.

S. Edwin Sands writeth thus of the Roman Church. There are among them vndoubtedly, in

Sir Edwin ſaith
in his Relati-
on. num. 48.

great multitude, men, vertuous, learned, fraught with the loue of God, and the truth aboue all things, men of memorable integrity of hart & affections. In their Sermons much matter both of fayth and piety is eloquently deliuered by men of wonderfull zeale and ſpirit. The outward ſtate and glory of their ſeruice, doth engender, quicken, increaſe, and nourish the inward reuerence, reſpect, and deuotion, which is due vnto ſoueraigne maiesty and power. Their deeds of charity are exceeding. No ſeu- rity of life comparable to ſome of their religi- ous. If Proteſtants were, or could be at vnion with them, they ſhall find excellent order of gouernement, ſingular helps for increaſe of god- lines and deuotion, for the conquering of ſinne, for the profiting of vertue.

Ibid. n. 25.

Yet in the chiefe of whome they ſend out to preach, in the diligence and paynes which they take in their ſermons, in the ornaments of eloquence and grace of action, in their ſhew of piety and reuerence towards God, zeale towards the truth, of loue towards his people, which

which euen with teares they can often testify, they match their aduersaries in the best, and in the rest far exceed them. But heerein the Iesuits carry the bell from all others, having attayned the commendatiom, and working the effect of perfect Orators, of whome in Lent one in each Citty of Italy doth preach euery Day, without intermission, if their strength do serue them, so as six dayes in the weeke they preach on the Ghospell of the dayes, and on the Saturday in honour and praise of our Lady. So euery yeare changing their preacher, there is the delight of variety, and in the daily continuing of the same the admiratiō of industry. Some such like course it is to be thought the Iesuites hold also in other Countreys, their proiects being certaine & exactly pursued. But wonderfull is the reputation which redounds thereby to their Order, and exceding the aduantage which giueth to their side. For bookes of prayer & piety all countreys are full of them at this day in their owne language &c. In defendeing their doctrine they dare enter into combat with the best of their repugnants and will not doubt either to entangle them so, in the snares of their owne quirks, or at leastwise so put of his blowes with the word of their distinctions, that an ordinary Orator shall neuer perceauē them to be vanquished; and a favorable Auditor shall report them vanquishers: whereupon now they cry mainely in all places for triall by disputations.

Moreo-

Moreouer such is their diligence and dexterity in instructing, that even the Protestants themselves (in some places) send their sons to their schooles, vpon desire to haue them proue excellent in those artes they teach. This Order hath also their solemne Carhechizing in their Church on Sundaies, and Holidayes, for all youth that will come, or can be drawne vnto it. But this point of their schooles in instructing yourh is thought of such moment, by men of wiledome and iudgment, being taught so by very experience and triall thereof, that the planting of a good Colledge of Iesuits in any place, is esteemed the only sure way, to replant that Religion. and in time to eate out the contrary. *So far the Protestant Relator.*

Relat. of Religion n. 42. 43.

Relation. n. 45.

But to proceed from the common multitude of lay people and Ecclesiasticall persons, to the Popes themselves, this same authour hath found much vertue, deuotion, and piety in those, which haue been in these tymes: and of the last Pope Clement the 8. he writeth thus. He did often weepe vpon piety & godly compassion at his Masses, & processions. His eyes were still watering, sometimes streaming with teares, in so much that for weeping he seemed another Heraclitus. He was a good Pope, a good man, a good Prelate, a good Prince. And as for the Lutheranes in Germany they like the Religion of Catholiks so well, that both the Clergy and Layty, openly protest they

they will rather returne to the Roman Church, then ioine with the Sacramentary and predestinarian pestilence. *The Puritans in this Nation, in their late Offer of Conference, preferre the Roman Church far before their Countrey Protestants. Of the Protestants there will be as little question. And in particular M. Iacob writeth thus.* The Bishops of England when they deale with the Puritans must ioine plainly with the Catholiks in their answers if they will maintayne themselves. So that we see in the iudgement of all, both Catholikes, Lutherans, Calvinists, Protestants, & Puritans, that to remayne in the Catholike Church, and to live and dye in it, is the securest way to attayne to our chiefe good, and at last to receave the promised reward of our endles happynes, ioy, and euerlasting saluation: the which is confirmed by no lesse a man then D. Luther himselfe, with whome we will end. That the Roman Church of God (sayth he) before al others is to be honored, there is no doubt. S. Peter, S. Paul, forty six Romā Bishops & so many hundred thousand Martyrs haue shed their blood, & haue overcome Hell & death, that it may euen be felt what a singular respect God hath to that Church. And if now, alas, the matter so goeth at Rome, as it were expedient it went better: yet neither is there, or can be so great cause, that a separation or departure be made. *Heerehence those Protestants which offered Conference, speaking of themselves say.* That if the ministers (to wit the Puritans)

M. Iacob. p. 71.

Offer of cōfer.
pag. 16.

D

tanes)

sanes) be in error, they protest to all the world, that the Pope and the Church of Rome (and in them God & Christ Iesus himselfe) haue had great wrong and indignity offered vnto them: in that they are reiected, and that all the Protestant Churches are Schismaticall, in forsaking vnity and communion with them. *And a little before, speaking of some position among them, offered then to be disputed, they write in plaine tearmes,* how diuers of the positions are such, that if the ministers should not constantly hold & main-
 raine the same against all men, they cannot see how possibly, by the Rules of diuinity the separation of our Churches from the Church of Rome, and from the Pope, the supreme head therof, can be iustified.

Offer of cōfer.
 pag. 11.

But now if in the Church of Rome there be true Christianity and Sanctity, yea and the very kernell of Christianity: if she be the Temple and Sanctuary of God, in the which remaynet his Couenant inuiolable and all diuine things. If she be the spouse of Christ, the family of Iesus Christ, and the mother Church conteyning all things necessary to saluation. If she be the Church in which our Ancestours liued and were saued: if she continued alwayes adorned with all kind of Christian good; Enobled with most learned, iust & godly persons; fraught with all kind of good workes, of Miracles, piety & deuotion; & if she hath bred more Kings. and Quenes Saints then were euer of those tyales Protestants in all the Christian world:
and

and if now to conclude, there neyther is, nor can be any sufficient cause why any should separate themselves from that Church. If all this be true, as Protestants themselves haue now in this Grand-Iury acknowledged and confessed: I do not doubt, but euery one may see & perceave, that whosoever liueth a true member of that Church, and striveth to goe forward in all kind of vertue, may not only be saued, but arise also to that degree of holines & perfection, as to become a blessed soule on earth, and there aboue to be crowned a thrice happy & most glorious Saint in heauen. Out of which we may inferre, that whosoever are members of this Church, in the which only sanctity and saluation is to be had, as our Aduersaries themselves confesse, ought to auoyde most carefully all such wicked and diabolicall suggestions, as the enemy of man, by what Minister soeuer, may put into their heads, to ioyne themselves to any other congregation: especially seing according to M. Calvin, out of her lappe (to wit the visible Church) no remission of sins or saluation at all is to be hoped: for the Lord doth make so great account of the communion of his Church as he shal be held a trayterous turne-coate, saith M. Calvin, and a forsaker of his Religion, whosoever disobediently alienates himself from that Christian Society. Whence it followeth that a departing from the Church is a denying of God & Christ, & therefore so much the more must we beware of such kind of separation or breach of fayth. Seing, neyther can there be a more hey-

Caluin, l. 4. in
stit. c. 2, n. 4.

Caluin, n. 10.
For Germany
D. Field sayth,
that Luther &
the rest of his
Religion, were
baptized, recei-
ued their Chri-
stianity, ordina-
tion and power
of ministry in
that Church

(to wit of Rome) as the true visible and apparant Church of Christ.

D. Field pag.

71. D. Couell

in defence of

Hooker p 71.

For France.

Caluin l. 4 in-

stit. §. 1. l. 4.

VVe (saith he)

haue departed

from their Ro-

mish Church.

For England

the Apologer

pag 188.

confesseth no

lesse saying:

We haue indeed

gone from the

Pope, We haue

sh ken of the

ynake of the Bi-

shop of Rome.

S. Fulgent lib.

de fide ad Pe-

trum,

nous crime imagined, then with sacrilegious disloyalty, to violate that wedlocke which the only begotten Sonne of God hath contracted with vs. So far M. Caluin.

Pardon vs therefore (good M. Parson,) if we willingly and constantly remayne where we are, without being any thing moued with your trifles & toys, confuted elsewhere, to change our sayth & profession which we haue been taught alwayes in the true Catholike Church. And if you haue any care of the chiefeest good of your soules saluation, make hast to repayre to vs with your miserable seduced flocke, or otherwise reflect seriously vpon this terrible sentence of S. Fulgentius, who sayth. Belieue assuredly and doubt nothing, that euery Heretike or Schismaticke, christened in the name of the Father, and of the Sonne, & of the Holy Ghost, if he not within the number of those which are of the Catholike Church, what Almes soeuer he hath made, albeit he shall shed his bloud for the name Christ, can by no meanes be saued. For neyther Baptisme, nor large and charitable Almes, nor death it selfe, suffered for Christs sake, will auayle that man who doth not hold the vnyty of the Catholike Church, as long as his Hereticall or Schismaticall wickednes, which leadeth to perdition, shall continue in him.

A Note of fifty Kings & Queenes of Great Britany, accounted Saints, & their Memories celebrated for such, by our Catholike Forefathers; and this by the testimony of Protestants themselves.

- S** Lucius King of Britany & Martyr. He lived about the yeare of Christ 192. *Stow & Holinshed in Chron. Cambden. in Brit.* Naclerus gen. 6. Petr. de Natal. l. 1. c. 14.
- S.** Climacus King of Brecknocke in Wales & Martyr. About anno 300. *Cambd. in Brit.* Capgrau. in catal.
- S.** Wistan King in Wales and Martyr. About anno 400. *Cambd. in Brit.* Capgrau. in catal.
- S.** Ethelbert King of Kent Confessour. About anno 615. *Stow Holinsh. & omnes.* Bed. l. 1. hist.
- S.** Edwin King of Northumberland & Martyr. Anno 634. *Stow. Cambd.* Bed. l. 2. Hist.
- S.** Oswald King of Northumberland & Martyr. Anno 645. *Stow. Cambd. Holinsh. & omnes in Chron.* Bed. 3. hist. Bed. l. 3. c. 34.
- S.** Oswine King of Deiri, vnder the Northumbers, Martyr. Anno 651. *Stow. Cambd. Holinsh.* hist. Bed. l. 3. hist.
- S.** Sigebert King of the East-Angles & Martyr. Anno 652. *Stow. Holinshed &c.* c. 18. Bed. l. 4. c. 11.
- S.** Sebbus King of the East-saxons Confessour. Anno 675. *Stow. Holinsh. &c.* Bed. l. 5. c. 7. Bed. l. 5.
- S.** Ceaddwall King of the West-saxons Confessour, Anno 689. *Stow. Holinsh. &c.* Ingulp & alij. Abb. Floriac.
- S.** Ethelred King of the Mercians Confessour. Anno 710. *Stow. Holinsh. Cooper.* Mar. Scot. Wion.
- S.** Alfred King of Northumberland Confessour, Anno 720. *Stow. Holinsh. Cooper.* Pol. Virg. Math. West.
- S.** Inas King of the West-saxons Confessour Anno 727. Malmesb.

727. *Stow. Cambden. Holinshed.*

- Bed. 1. 1. c. 9. S. **Ceolnulp** King of Northumberland Confessour.
Westmon. Anno 737. *Stow. Cooper & alij recent.*
Sur. tom. 1. S. **Richard** King of Kent Confessour. Anno 750.
Wion. *Camb. Brit.*
Epit. Bed. Pol. S. **Egbert** King of Northumberland Confessour, An-
Virg. no 768. *Stow. Cambd.*
Westmon. S. **Ethelbert** King of the east Angles Martyr, Anno
Pol. Virgil. 793. *Cambd. in his Brit. Hereford*
Io. Capgrau. S. **Fremund** King of the Mercians Martyr, Anno 796.
Molan. *Stow. Cambd.*
Vincent. in S. **Kenelmus** King of the Mercians Martyr, Anno 821.
spec. Mart. *Cambd. Stow. Holinsh.*
Rom. & alij. S. **Ethelwold** King of the Northumbers & Martyr An-
Malmesb. 1. 1. no 790. *Cambd. Stow. Holinsh.*
de Reg. S. **Ethelnulph** King of the West-saxons Confessour,
Baron. tom. 20. Anno 857. *Stow. Holinsh.*
Annal. S. **Edmund** King of Northumberland Martyr, 870.
Malmesb. *Cambd. Brit. in Suffolke. Stow, & omnes.*
Westm. S. **Ethelred** King of the West-saxons Martyr. Anno
Abbo. Flor. 872. *Stow. Holinsh.*
Petr. in Catal. S. **Alfred** King of the West-saxons Confessour, An-
Mar. Scot. 899. *Cambd. Stow, & omnes.*
Abb. Flor. in S. **Duffus** King of Scotland & Martyr. Anno 972.
Hisor. *Cambd. Brit. in Murray.*
Io. Lessæus hist. S. **Edgar** Monarke of England Confessour, Anno
Scot. vol. Virg. 975. *Stow. Holinsh. & omnes.*
1. 6. Sur. in vi- S. **Edward** King of the West-saxons Martyr, Anno
ta. 978. *Stow. Cambd. & omnes.*
Mart. Rom. S. **Edward the Confessour** K. of England, Anno
Sur. & alij. 1069. *Cambd. Stow, Holinsh.*
Hect. 1. 12. hist. S. **Malcolme** King of Scotland Confessor, Anno 1092.
Scot. Lessæus *Cambd. Stow. & omnes.*
& alij. S. **Henry the sixt** of Englād, at whose body in Winde-
Pol. virg. Har-
pesfield in hist.
Registr. Ecc.
Windesfor.

fore

31

fore, very many miracles byn haue wrought. Anno
1479. *Stow. Holinsh. Cambd. in Surrey.*

Queenes.

- S** Helen Empreſſe borne at Colcheſter. She liued
about Anno 320. *Cambd. in Britan. in Eſſex Stow.*
& omnes.
- S.** Ethelburge Queene of Northumberland. Anno 647.
Cambd. Stow. &c.
- S.** Ermenburge Queene of the Mercians. Anno 654.
Stow. Cambd. & alij.
- S.** Chinnelburge Queene of the Weſt-ſaxons. Anno
670. *Cambd. Chron. Brit.*
- S.** Ermenild Queene of the Mercians. Anno. 678. *Stow.*
Cambd.
- S.** Audry Queene of Northumberland. Anno 680.
Cambd. Brit. in Cambridgſhire.
- S.** Sexburge Queene of Kent. Anno 686. *Stow. Cambd.*
in Brit. & alij.
- S.** Eanſlede Queene of Northumberland. Anno 690.
Cambd. Brit. Stow. in Cronic.
- S.** Hereſwide Queene of Eaſtangles. Anno 690. *Cambd.*
Brit. Holinshed & alij.
- S.** Edilburge Queene of Weſt-ſaxons. Anno 840. *Stow.*
Holinsh. & alij.
- S.** Oſith Queene of the Eaſtangles. Anno 870.
Cambd. in Brit. in Eſſex. & alij omnes.
- S.** Eue Queene of the Mercians. Anno 878. *Cambd.*
in Brit. in Gloceſt.
- S.** Ethelwida Queene of the Weſt-ſaxons Anno 904.
Stow. Cambd. Holinsh.
- S.** Badgith Queene of Northumberland. Anno 926.
Camb. Brit. Howes.

Niceph. Socr.
Mart. Rom.
In vita S. Ed-
wini Reg.
Matth. Weſt-
mon. Pol. Vir.
Vincent. in
ſpec.
Wion. l. 4. lig-
ni vitæ.
Beda. l. 4.
Tritem. de vit.
Illuſtr. Mart.
Rom.
Bed. l. 4.
Weſtmon. an-
no. 646.
Bed. l. 4. c. 26.
Wion. l. 4.
ligni vitæ.
Bed. l. 4. c. 23.
Wion. & alij.
Tit. de vir. il-
luſt. Pol. Virg.
Capgr. Pol.
Virg.
Hereb. de
faſtis. Sanct.
Ethelwerdus
in Chron.
Matth. Weſt.
an. 904. & an.
901. & 928.
Wion in lig-
ni vitæ.

S. Alaine

Matth. west.
anno 943. 955.
974.

Pol. Vir. Ra-
nolph. Cicestr.
hist. Angl.

Hist. Scot. ex-
cuf. Frankford

l. 7. West. &

Parif. an. 1067.

Abb. Flor. in

eius vita. Mar.

Rom. Surius

& omnes.

Matth. West.

& Parif. Sur. in

a& S. Margar.

Concert. Eccl.

Angl. Didac.

de Yepes Ep.

Taraconen.

Hiftor. de schif.

Anglic.

S. *Algiue* Queene, Mother to King Edgar. Anno 964.
Camb. Brit. Stow. Holinsh.

S. *Wilfride* Queene, Wife to King Edgar. Anno 987.
Camb. Brit. Stow. Holinshed.

S. *Agatha* Queene, wife to K. Edward the Out-law.
Anno 1072. Camb. Brit. Stow. & alj.

S. *Margaret* Queene of Scotland. Anno. 1092. Cambd.
in Scotland. Stow. & omnes.

S. *Maude* Queene of England. An. 1118. Camb. Stow.
Holinshed.

B. *Mary Stewart* Queene of Scotland. Anno 1587.
Camb. in Brian. & in his Elizabetha fufius. D. Willet
in his Antilog. of the Engl. Protest. to the King, where he
wonderfully extolls her for Holines, and truth of Religion.

*Besides these, there are numbred aboue 500. Men &
Women, of the Kings, Children, and Bloud Royall
of our Island, that haue in ancient Catholike
zymes dedicated themselues to God, in holy
Religion: & this by the testimony of our
owne Protestant Writers.*

7 JU 55
F I N I S.

